## THE MARCH MAGAZINES.

"THE GALAXY."

The March member of The Galaxy, which we have received from Turner & Co., has the following table of contents:-

"Put Yourself in his Place," by Charles Reade, chapters xxxiii, xxxiv, xxxv, xxxvi, and xxxvii (with an illustration); "At Cambridge University; "An Editor's Tales," No. iv: The Panjandrum, part ii; Despair, by Anthony Trollope; "The Lost Bird," by E. R. Sill; "Letters from Havana," Laure d'Hauterive to Angela Gaynor, ii, by E. de M.; "The Prince of Wales," by Justin McCarthy; "Ten Years in Rome," The Religious Orders; "Medusa," by Robert Weeks; "Hand to Hand," by Rebecca Harding Davis; "The Clown's Real Pigling," by Richard Grant White; "Glimpses into a Portrait Gallery," by George H. Calvert; "The Galaxy Miscellany;" "Drift-wood," by Philip Quilibet; "Literature and Art;" "Nebulæ," by the editor.

From the paper on the Religious Orders, under the title of "Ten Years in Rome," we quote as follows:-

In the year 1864, the Holy Father instituted an inquiry into the condition of the clergy, secular and regular, in the city of Rome and the outlying dioceses. This inquiry was in-tended to vindicate them from sweeping charges of concubinage. Certain priests in Turin, in the disorganization of affairs consequent on the cession of Umbria and the Marches to Italy, broke through their obligation of celibacy, and openly married. Now, although the people of Northern Italy are not quite ripe for such a reform, yet, viewing the antecedent immorality large numbers of the clergy, they considered marriage as the less of two evils. The example of these recusants was followed in Naples. A priest brought an action against his bishop for suspending him because of marriage. Popular feeling was with the priest, and the court pronounced that a priest can lawfully marry like any other citizen. On the strength of this decision a Capuchin friar, and soon after a Dominican, left their respective orders and married. In self-defense, the clergy favorable to this reform ventilated a good deal of information previously carefully concealed. But their facts were not credited until the full report of the commission instituted by the Pope had been received.

Up to this time the Pontiff had lived in ignorance of any such state of affairs. He had heard reports, but had treated them contemptuously as falsehoods. Here let me remark that the purity of his character, and his large-hearted faith in the best qualities of humanity, render any attempt to destroy them particularly hateful; and so, by a commen consent, no one has ever attempted to enlighten the Pope. Yet such minds as his, when they get an inkling of facts, are apt to exaggerate them in proportion to the previous misconceptions in a contrary direction. The persistent and exultant tone of the Turinese and Neapolitan clergy for the first time convinced the Pope that they had some good grounds for their assertions. Not that mere assertions could have produced this, but he could get no authoritative denial of them. Persons of whom he inquired merely smiled, shrugged their shoulders, and replied, "Yes, they say so, but what would you have?" A very unsatisfactory equivocation, with several

possible meanings.

The commission is most important. For although no true critic would estimate the moral value of religion by the lives of its professors, yet this is so constantly done in a very illogical way by controversialists on the Roman side against the Protestant, that the statements of a commission not in any way likely to be prejudiced except in favor of the accused, are of the utmost value as showing the fallacy of such arguments.

The parishes and dioceses of the Roman States are very poorly endowed. In many cases they are not endowed at all. They depend in these instances on contributions. "Having no one but himself," say the people, "a priest needs little." Consequently, he is very poorly provided for. The offerings of the whole parish would not equal a thousand dollars per annum on an average. But he does not get the offerings of the whole parish. It may ordinarily contain two thousand persons. There are sure to be three, frequently five, churches, besides particular chapels and shrines. Then the monks come and found a monastery. Of course they bring funds with them, and have a regular endowment out of the chest of their order; but they also have a church, and frequently they have more services than the other churches, and give longer attendance at confession. Their sermons, too, are numerous, and an Italian is fond of a good sermon. On all these occasions contributions are solicited from the faithful. It may be ostensibly for the altar of the Madonna or any of the saints, but really it is for the need of the order. When a branch is planted in any locality and placed under a superior, his tact and ability are estimated by the reduction of his drafts on the mother house. Then he is assisted in another way. John A., the butcher, can hardly charge the friars as much as other people. Nay, will not the desire to stand well with them, and the entreaties of his wife, always a partisan of the priests, induce him very frequently to send them presents? So that food is procured very cheaply, sometimes gratui-tously. At Easter and Christmas, and the festival of the patron saint, the monastery is overrun with gifts and presents. All these things reduce the income of the parochus, who, but for the religious, might reap the entire beneficence of the people.

The report respecting the life of country

monks is anything but favorable. Taking one specimen, the Dominican house at Brac ciano, we find a number of young men under the laxest disciple, having constant inter-course with the outside world, familiar with women, prone to loose conversation, and suspected of still worse. This testimony is given by the physician attending the convent. There are exceptions to this, which may be taken as a rule; I shall note them presently. But if the friars who live by a rule grow thus lax, the case of the secular clergy is not so favorable. I speak with the greatest caution, and only adduce such facts as were proven to the satisfaction of the Roman Court, and which may be witnessed by every traveller in the Pontifical States. The celibacy of the clergy has at all times given rise to great abuses. A Roman priest will unblushingly tell you, "Celibacy is not chastity." Anything but marriage is tolerated. So, it is not wonderful that, all through the dioceses of Albana, Frascati, Civita Vecchia, etc.—indeed, throughout all the outlying country—the priests of any means live openly in concubinage. The arch-priest of Bracciano has nine children. These always pass as nephews novice, peeped in one night, and of course and nieces. I remember a wit meeting one was shocked to discover the real state of

of these country priests who was blessed with ; six of these questionable nephews, and occa-sioning the greatest amusement by saying, 'Padre B., I suppose your sister must have had an extraordinary devotion to you, your nephews are so like you." And once after-wards he remarked that it was now literally true of the Church that "the celibates had many more children than those that were married." Certainly a strange rendering of Isaiah liv. 1. It was also found that the priestly example in this particular was sedulously copied by the peasantry. The deficient sleeping accommodation, generally one bedroom being the only resort for all the family, gave rise to strange and revolting erimes. Ostracism does not follow disgrace, as in England and America. A girl may live amicably with her neighbors who is open to more than suspicion. Education in most of the country parishes is neglected. There is a school, but so long as the children are not driven to it, they evade it. Unless a boy is to be a priest, little care is taken of his edu cation. The estimate formed by the people of their clergy is very low. The priest does not in the least care for this. He regards his profession as a means of livelihood. If he has qualms of conscience about his own errors, he seeks to atone by rigid observance of his religion. For, to be religious, is not with an Italian necessarily to be moral The ex-Queen Isabella was always regarded as a most religious woman, in spite of Senor Marfori and two other gentlemen; for she gave alms liberally, regularly attended mass, wore the chemises of Sor Patrecinio, and was countenanced in her 'eccentricities," as he called them, by Monsignor Claret. So, a priest in Rome will earn quite a reputation for piety and devotion by assiduous attention to his external religious duties. That other theory adopted by cardinals and dignified ecclesiastics is also adopted by their inferiors: that is, the man and the priest are two distinct characters, and what is done by the man does not affect the status of the priest. Frequently a cardinal, besides being a prince of the Church, is a nobleman of high rank. Then he considers himself at liberty to do freaks as a nobleman which are very unbecoming to a cardinal. The vulgar mind, unfortunately, is apt to regard this as a distinction without a difference. The persons concerned would say, "Tant pis pour eux."

Let us now proceed specifically to the religious orders, premising that the foregoing remarks apply more or less to them, and are part of the report I have used in compiling this paper. And, first of all, it may be interesting to the reader to be made acquainted with the modus operandi of founding a re-ligious order. The original idea implied in it is seclusion for the better service of God. Much may be said for and against. It is curious that the most pious member of the advanced Oxford school that to-day is seeking to restore monasticism wrote, forty years ago the doctrine still advanced by those who deem that the Christian's work, like that of his great Exemplar, is for men and amongst them

> We need not bid, for cloistered cell, Our neighbor and our work farewell, Nor strive to wind ourselves too high For sinful man beneath the sky.

The trivial round, the common task, Will furnish all we ought to ask— Room to deny ourselves, a road

Whether or not this last excellent aim can be better attained apart from the busy haunts of men-becoming the one engrossing topic of pursuit—is still an undecided question. But when a man decides that he has discovered "a more excellent way," whereby a greater degree of sanctity may be attained, and additional benefit accrue to the world, he forms a religious order. The days of anchorites are gone, and now monks as well as laymen believe that "unity is strength." few, perhaps one or two, are inoculated with the founder's zeal. Let us not imagine cases, but take such as exist. Twenty years ago two persons, one Blessed Paul of the Cross, founded the Passionists, and Vincenzo Pallotti an order styled the "Congregazione Apostolico." The Passionists are known by a coarse frock of black serge, a badge in white representing the heart of Jesus, a girdle, and sandalled feet. The Honorable and Reverend George Spencer, brother of the Earl Spencer, and formerly a clergyman of the English Church, visited America in that peculiar garb. The order of Pallotti, which as yet has received no distinctive name, dresses like any ordinary Roman priest. The object of the first is to excite in the faithful a greater devotion to the passion of our Saviour. It has had one very shining light in the person of Leonard of Porto Maurizio, since beatified. They live by alms and in strict poverty. A few men were gathered together, and addressed on the grand theme of the sufferings of Jesus. The speaker, Paul of the Cross, at once seized on those his eloquence had moved. They would go forth to advance the glory of the Crucified; their very designation should call to men's minds the passion of the Redeemer. The one object of their life should be the exaltation of the cross. In a short time men flocked to the new order—some who sought for an outlet for their zeal and devotion. others who wished a clearer idea of the rule of life most conducive to sanctity, and some as a means of livelihood. They spread ra-pidly; for, despite all modern indifferentism and skepticism, the grand story of the cross kindles in the coldest heart an enthusiasm nothing else inspires. The rich took off their robes to go barefooted, nobles became beggars, great lights of literature scrubbed floors and performed the most menial offices-all animated by the transcendent glory of the

In an obscure street leading from the Ponte di San Sisto is the church of San Salvatore in Onda. It is a plain church, but in the righthand corner near the altar rests a religious revolutionist. His name was Vincenzo Pallotti. The house annexed has his room, in the state he left it at his death—a long, dark apartment, in no way inspiring to devotee or student. Yet in the closet guarded by an iron wire screen which they show you, the true character of its occupant is revealed. Mark that discipline of stout waxed thongs ingeniously interwoven with pins and sharp iron points, still bearing traces of human blood—that cruel hair shirt, those shoes full of torturing

nails, that girdle set with rasping points.

I knew a young man who decidedly objected to the discipline. Every Friday the prior walks up and down the corridor reciting in slow tones the "Miserere," and during this the province are expected to the contraction. this the novices are expected to flog themselves on the bare flesh. This young gentle man, who had never been flogged except at Stonyhurst, where he was by no means a consenter to the operation, disliking the performance, stationed himself in an angle of the wall, and flogged it right and left most heartily. His zeal excited the envy of those whose flesh appeared more tender or their devotion colder, until the prior, with a view to check the indiscreet ardor of the

affairs. The scene that followed was rather comic. The prior, a "jokist," undertook to show him how to do it, and, after reciting a verse, lay to with a will, amid the howls of Then he read another verse, and so on to the end of the psalm. When he departed he expressed his regret that it had not been the 119th instead of the 51st. At the monastery of St. John's Cowley, the Anglican revival, which is chiefly recruited by American clergymen, this same spirit of penance is not only inculcated, but exemplified in the superior, who, from being at one time a great exquisite, now never discards a shirt he has once put on until it falls from him of its own wea't will. The Franciscans fully exemplify the sanctity of foul linen and dirt generally,

as we shall see anon. But, returning to Pallotti. He gathered around him three or four priests, all Italians, whom he despatched on missions to England, seemingly with but one object, that of gathering recruits. They obtained several young men, mostly Irish, and these were educated for the priesthood at San Salvatore, in their turn, to obtain recruits. The consent of the Pope, and a bull erecting the congregation into an order, is requisite ere it can have any status, and to this end the usual method is to get the founder made a saint. Several miracles are declared at times, and when money is forthcoming—for canonization is a most costly process—these are examined. The saint's claim is contested by counsel ealled the Devil's advocate, who tries to invaildate the miracles, but only with one end, apparently—to retard the process and add considerably to the cost. When his fiendship has been finally satisfied, a great festival is prepared, generally at St. Peter's. A large transparency of the saint elect is erected over the altar, veiled. At the moment the decree of canonization is pronounced, the veil is withdrawn, and the mass for the first time is celebrated in his honor, and it is lawful to say, "ora pro nobis." After this the career of the new order founded by him is generally smooth. Churches and altars are built in honor of the new saint, and served by his monks. Funds and recruits flow in. The rule is approved after examination by the Congregation of Rites, and henceforth the superior of the Order ranks next to a bishop, has a seat 'by courtesy near the Pontifical throne, and by right in all general councils and synods.

The religious orders may be divided into three distinct classes—the active, the contemplative, and those which are neither, but partake of both. I propose to review this latter class first, as having many special points of interest not generally known. What in this country would be a sect in Rome becomes a contraternity. In these orders the man lives by rule, recites a certain office, wears a distinctive dress, and yet lives in the world. They are devoted to special works of mercy in Rome, such as attending the last hours of condemned malefactors, burying the dead, escorting the Viaticum to the sick, attending to pilgrims, etc. Two of these confraternities may suffice to explain the rest. I select the two most conspicuous, the Fla-

gellants and the Penitents. Pursuant to the ideas of self-torture to which I have referred, certain persons have formed themselves into a confraternity to castigate the wayward flesh by flagellation. The names of the members are only known to the superior, nor is any one of them able to recognize the other, for all go masked, and speaking is strictly prohibited. On certain nights—Friday being one of them never omitted—they wend their way to a certain church, a long black habit masking them from head to foot. As only the eyes are visible, it is impossible to say whether the wearer is man or woman. Indeed, it is popularly believed in Rome that several of the demi-monde of position resort to this mode of appeasing conscience, and obtaining immunity for further transgressions. On arriving at the church you are struck by its gloom; not a ray of light is visible, except those proceeding from the red sanctuary lamp. These kneeling figures might be the recumbent effigies of tombs, so fixed and motionless they seem. And this is with design. Every one shrinks from re-eognition, and therefore tries to be as unlike his or her real self as possible. A bell rings, and a priest, in surplice and violet stole, ac-companied by two of the confraternity, approaches the altar, on which six candles of yellow wax are burning, and a huge crucifix, with a picture of Christ scourged in pre Raphelite boldness, excites devotion. The priest commences a penitential litany, and the congregation respond in monotone. Then begins the recitation of the seven penitential psalms. At the conclusion of each a candle is extinguished; at the end of the sixth all the candles are out, and the church is in utter darkness. Then the priest calls on the flagellants to examine their consciences, and assists them by prominent questions, such as "Have I sworn any oath? Have I been guilty of lying?" etc., through the Decalogue and the commandments of the Church. He then recites an act of contrition and the "Confiteor." During this, the portion of the dress covering the back from the shoulders to the waist is unbuttoned, for the dress is so arranged that it can be removed without baring any other part. Now you see the meaning of the crossed whips of many thougs embroidered on the badge of the confraternity. Each one produces a similar whip, made heavy or light according to the ardor of his devotion. The priest then says, "For these and all other sins let us do penance before God." Then on the awful stillness bursts the "Miserere," recited in their loudest tone, and to the accompaniment of the discipline regularly administered. In fact, they keep time on their flesh. Some in fanatical zeal, stung perhaps by remorseful remem-brances, lash themselves till the blood others, more self-preservative. starts: lay it on mildly. It sems as if that slow, dragging monotone will never end. But the "Gloria Patri" is reached at last, the scourges are laid aside, the habits readjusted, and the priest rises and pronounces

out silently into the darkness; they came like shadows, and so depart. A very droll circumstance once came to light respecting these Flagellanti. One member was observed by another to be so timid in whipping himself, that he at once assisted him. Every time the weak-minded devotee brought down the lash the other laid on his. Surprised at the powerful result of so gentle a propulsion, he tried to decrease the momentum next time, but to his astonishment the blow was still heavier. He was inclined to forego the penauce altogether, but feeling ashamed to evince laxity, he resolved to lay the discipline on as lightly as possible, half believing that it had some secret spring productive of concussion. And every time he laid it tenderly on his shoulders he experienced a tremendous shock. So disgusted was he that he quitted the confraternity.

-Dr. Helm, at Berlin, and Professor Franceso Papa, at Turin, have each brought out a book on domestic animals in prehistoric times.

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No. 5. Extra letter size (ungummed on flap, for circulars), 3½ by 6½ inches, of same colors as No. 2, and under a like condition as to the proportion of

each.

No. 6. Extra letter size, 3½ by 6½ inches, of same colors as No. 2, and under a like condition as to the proportion of each.

No. 7. Official size, 3½ by 8½ inches, of same colors as No. 2, and under a like condition as to the proportion of each.

No. 8. Extra official size, 4½ by 9½ inches, of same colors as No. 2, and under a like condition as to the proportion of each.

same colors as No. 2, and under a like condition as to the proportion of each.

NEWSPAPER WRAPPERS,
636 by 936 inches, of buff or manilla paper.

All the above envelopes and wrappers to be 3 Abossed with postage stamps of such denominations, styles, and colors, and to bear such printing on 12 face, and to be made in the most thorough manner, of paper of approved quality, manufactured specially for the purpose, with such water marks or other devices to prevent imitation as the Postmaster-General may direct.

or paper of approved quality, manufactured specially for the purpose, with such water marks or other devices to prevent imitation as the Postmaster-General may direct.

The envelopes to be thoroughly and perfectly gummed, the gumming on the flap of each (except for circulars) to be put on not less than haif an inch in width the entire length. The wrappers to be gummed not less than three-fourths of an inch in width across the end.

All envelopes and wrappers must be banded in parcels of twenty-flve, and packed in strong pasteboard or straw boxes, each to contain not less than two hundred and fifty of the letter or extra letter size, and one hundred each of the official or extra official size, separately. The newspaper wrappers to be packed in boxes to contain not less than two hundred and fifty each. The boxes are to be wrapped and sealed, or securely fastened in strong manifia paper, so as to safely bear transportation by mail for delivery to postmasters. When two thousand or more envelopes are required to fill the order of a postmaster, the straw or pasteboard boxes containing the same must be packed in strong wooden cases, well strapped with hoop-iron, and addressed; but when less than two thousand are required, proper labels of direction, to be furnished by an agent of the Department, must be placed upon each package by the contractor. Wooden cases, containing envelopes or wrappers to be transported by water routes, must be provided with suitable water-proofing. The whole to be done under the inspection and direction of an agent of the Department.

The envelopes and wrappers must be furnished and delivered with all reasonable despatch, complete in all respects, ready for use, and in such quantities as may be required to fill the daily orders of postmasters; the deliveries to be made either at the Post Office Department, Washington, D. C., or at the office of an agent duly authorized to inspect and receive the same; the place of delivery to be at the option of the Postmaster-General, and the cost of deliveri

the contractor.

Bidders are notified that the Department will require, as a condition of the contract that the en-velopes and wrappers shall be manufactured and velopes and wrappers shall be manufactured and stored in such manner as to ensure security sgainst loss by fire or theft. The manufactory must at all times be subject to the inspection of an agent of the Department, who will require the stipulations of the contract to be faithfully observed.

The dies for embossing the postage scamps on the envelopes and wrappers are to be executed to the satisfaction of the Postmaster-General, in the best style, and they are to be provided, renewed, and kept in order at the expense of the contractor. The department reserves the right of requiring new dies for any stamps, or denominations of stamps not now

department reserves the right of requiring new dies for any stamps, or denominations of stamps not now used, and any changes of dies or colors shall be made without extra charge.

Specimens of the stamped envelopes and wrappers now in use may be seen at any of the principal post offices, but these specimens are not to be regarded as the style and quality fixed by the department as a standard for the new contract; bidders are therefore invited to submit samples of other and different qualities and styles, including the paper proposed as well as the manufactured envelopes, wrappers, and boxes, and make their bids accordingly.

The contract will be awarded to the bidder whose proposal, although it be not the lowest, is con-

proposal, although it be not the lowest, is considered most advantageous to the Department, taking into account the prices, quality of the samples, workmanship, and the sufficiency and ability of the bidder to manufacture and deliver the envelopes and wrappers in accordance with the terms of this advertisement; and no proposal will he considered unless accompanied by a sufficient and satisfactory guarantee. The Postmaster-Gene-ral also reserves the right to reject any and all bids, if in his judgment the interests of the Government require it.

if in his judgment the interests of the Government require it.

Before closing a contract the successful bidder may be required to prepare new dies, and submit impressions thereof. The use of the pressions thereof. The use of the pression of the sum of \$200,000, will be required for the faithful performance of the contract, as required by the seventeenth section of the act of Congress, approved the 26th of August, 1842, and payments under said contract will be made quarterly, after proper adjustment of accounts.

The Postmaster-General reserves to himself the right to annul the contract whenever the same, or

The Postmaster-General reserves to himself the right to annul the contract whenever the same, or any part thereof, is offered for sale for the purpose of speculation; and under no circumstances will a transfer of the contract be allowed or sanctioned to any party who shall be, in the opinion of the Postmaster-General, less able to fulfill the conditions thereof than the original contractor. The right is also reserved to annul the contract for a failure to perform faithfully any of its stipulations. The number of envelopes of different sizes, and of wrappers issued to Postmasters during the fiscal year ended June 30, 1869, was as follows, viz.:

No. 1. Note size—1,114,000.

No. 2. Ordinary letter size; (not heretofore used).

used). No. 8. Full letter size, (ungummed, for circulars) -4,150,000. No. 4. Full letter size—67,367,500. No. 5. Extra letter size, (ungummed, for circulars)

-848,500. No. 6. Extra letter size—4,204,500. No. 7. Official size—604,650. No. 8. Extra official size—1700.

Wrappers—3,585,250.

Bids should be securely enveloped and sealed, marked "Proposals for Stamped Envelopes and Wrappers," and addressed to the Third Assistant Postmaster-General, Post Office Department, Wash-JOHN A. J. CRESWELL,

1 11 eodtM1 DEPARTMENT OF HIGHWAYS, BRIDGES, DEPARTMENT OF HIGHWAYS, BRIDGES,
SEWERS, ETC.—OFFICE OF CHIEF COMMISSIONER, No. 104 S. FIFTH Street.
PHILADELPHIA, February 24, 1870.
NOTICE TO CONTRACTORS.

NOTICE TO CONTRACTORS.

Sealed Proposals will be received at the office of the Chief Commissioner of Highways until 12 o'clock M., on MONDAY, 28th Instant, for cleansing the Sewer on the line of Front street, from Canal street north to Girard avenue, thence on Girard avenue to Mascher street, thence along Mascher street to Thompson street.

Also upon Canal street from Front street, to Germantown avenue, thence on Germantown avenue to

mantown avenue, thence on Germantown avenue to Thompson street. Also from Canal street and Ger-mantown avenue along the line of Canal street to Culvert street, and on Culvert street to Charlotte

Specifications and a profile of the work to be done may be seen at the Office of the Department of Highways.

MAHLON H. DICKINSON, 9 95 9t

GROCERIES AND PROVISIONS. MICHAEL MEAGHER & CO.,

No. 223 South SIXTEENTH Street, Wholesale and Retail Dealers in

PROVISIONS, OYSTERS AND TERRAPINS.
Stabler's Extra Canned CORN.
PEAS.
PEACHES.
Maryland Canned TOMATOES.
Extra Canned ASPARAGUS.
23

STOVES, RANGES, ETO.

THOMSON'S LONDON KITCHENED OF EUROPEAN RANGE for families, botels, a public institutions, in TWENTY DIFFEREN SIZES. Also, Philadelphia Ranges, Hot-Air Fu. Portable Heaters, Low-down Crates, Firsboars, Bath Rollers, Stew-bole Plates, Botlers, Cooking, etc., wholesale and rotail, by the manufacturers, etc., wholesale and rotail, by the manufacturers, SHARPE & THOMSON, Ro. 200 N. SECOND Street.